1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

edges, leaving what is called a "steel" point, are considered superior to soft point shells. 411
The former are said to kill quicker and this especially recommends them for use against any 313
animal like the grizzly bear. "Go right clean through," Nitla said, explaining the force of the steel tipped cartridge. A soft point shell, on the other hand, may be stopped if it strikes bone. It is understood that the point of the cartridge must be neither too long nor too heavy, else it will lose in distance, dropping low. Beyond this there is no interest in ballistics.

Constant watchfulness is exercised in the handling of guns. A loaded gun will never be 411
tied to tent ice or as a walking stick nor are .22's kept around camp with a loaded chamber. Fourteen year old Donald Sam expressed disapproval of the ethnographer keeping a loaded .22 in the cabin. "What for you load gun?" he demanded. Asked if this was not good sense, he replied: "Yeah, no good."

Most young men are capable of making repairs on a gun, such as adjusting the sights or 411
cowing down the barrel and constructing new sights. Testing the firing power, range, and 524
trajectory of rifles is one of the reasons for target practice. Much of this firing, however, is not designed to test the weapon but rather the shooter's marksmanship. Target practice is never seriously competitive. Girls were not observed to use guns for this purpose in camp. According to Old Man, however, girls are apt to target shoot when in the bush. Older men tend to condemn this shooting as wasteful. Old Man mildly scolded Donald Sam for target practice. "What you want to shoot water for? You can't eat water." But both Old Man and Old Kate admitted to target shooting in their youth.

Tools. Certain essential tools are found in every household. Women's tools include 412
scissors, needles, thimbles, and steel awls. A married woman generally owns her own ax, 413●
butcher knife, file, and tanning tools. The latter include a metal scraper, used to remove hair 281
from moosehide, and a skin softener. Scrapers are manufactured by men from discarded files. The handle of the file is removed and the metal pounded flat on both ends. The flaring ends are then bent in opposite directions and sharpened. The center of the tool is wrapped in cloth or moosehide to provide a grip. The skin softener is prepared from a piece of green wood eighteen inches long and about three inches in diameter. The surface is rounded and smoothed along most of the stick. One end is split and a thin stone, about three inches long and chipped to a thin edge on one side, is inserted. This end is then bound tight with a strip of canvas or moosehide and lashed with cord. Men's tools include the long handled ax, knife, hammer, awl, T-square, drill, plane, and file.

Each ax keeps its own tools in repair and cutting tools like the ax, knife, and scissors 412
are always found well sharpened. Sharpening is done with a six or eight inch file, care being 413
taken to always sharpen blades on axes in such a manner as to avoid a ridge and secure a gently tapering thinness which will assure a deep cut and prevent dangerous glancing. Certain tools are found in almost every winter settlement and may be used by both sexes or by more than one family: the two man crosscut, whip, and Swedish type buck saws, shovel, rake, pick, and mattock. Ownership of a carpenter's rule or measuring tape was not observed. Men sometimes make measuring sticks out of a straight length of willow. This is 504
cut off sharply at one end and held against the object to be measured, the sharply cut end against one end of the object. At the opposite end of the object the stick is notched and again sharply cut off. The size of the pole now corresponds to the object measured and is

302 of clipping the hair of slaves as a sign of their servility or to obtain their hair for any purpose.

Most men pulled out their beards as whiskers and moustaches were not considered beautiful or desirable. Some however did not care and eradicated little or none of what grew. Tweezers of bone and copper were used for the purpose and the process was commenced when the first hairs commenced to come. It seems neither women nor men pulled out any eyebrow hairs. These were left to grow in the natural way. Hair growing on parts of the body was also never removed. [413]

Nowadays all the young men shave, but as their beards do not grow as rapidly as those of the Whites they do not need to shave so often.

Face Painting

There was little face painting excepting at dances and festive occasions and no body painting excepting at those times. Face paintings at ordinary times was considered more of a woman's than a man's affair. A few men painted their faces as they took a notion from time to time. The paintings generally took the form of spots or stripes of red or black or both and could hardly be called designs. My informants said no particular figures or designs were used, except by shamans on special occasions and by some men at dances. A few young men who wished to preserve their fair complexion in the spring when the chinook winds blew smeared their faces and painted somewhat like girls. Women painted more than men, the common color being red which was usually put on in spots or all over the face. (For painting of puberscents see same.) Most women painted to prevent sunburn and preserve their complexion and not for show or adornment. Totemic emblems were painted on the face and sometimes the body by some men at dances. This was particularly the case with men of the Ramsai clan (see under Social Organization. /Ed: This section was not written; it exists only in the form of casual notes/). [751]

She had to acquaint herself with and, as much as possible, perfect herself in all kinds of woman's work. This was done under the guidance of her attendant and the women who visited her from time to time. Her work was examined and criticized by these women, who also related her progress and always encouraged her to persevere and do better. Thus she commenced to do all kinds of sewing and embroidery, to make moccasins, do netting, fill snowshoes, etc. It was considered right that she should be industrious at this period so she would in after years have this virtue. Therefore, /in order/ that she be kept busy, and to ensure sufficient practice, many women brought moccasins for her to make or to mend, and sewing to do for them. She had to finish properly all the work brought to her and received no payment of any kind for her work. The girl had to work diligently at making robes, clothes and all kinds of things made by women, and thus also learned all kinds of cutting, shaping, and sewing. Girls had to keep out of sight of people generally and men in particular and therefore spent by far the greater part of their time in their lodges. Girls wore no head bands, but tail caps of leather were used by some. Of late years these have been made of red or blue cloth. Garters of twisted skin enclosing birds down were used. Each girl used a drinking tube and scratcher of bone suspended around the

neck by a leather string. If a girl drank water without the tube, the water would hurt her stomach and cause her internal sickness of some kind. Tubes were made of the long wing bones of swans and geese. Eagle wing bones and lynx bones were not used. As a rule they were entirely unornamented in any way. They were generally carried in tube carriers made of square and oblong pieces of skin varying in size and worn with a string around the neck. The piece of skin was folded in two and the middle sewed across a little below the fold making a pocket to fit the circumference of the tube. The skin below formed two flaps which were often ornamented with fringes and pendants as well.

The tube was inserted and carried in the pocket, the embroidered flaps below being merely for ornament. Some were made of single or undoubled skin. These fancy tube carriers are nowadays generally made of cloth and embroidered with bead or silk work. (See National Museum Specimen No. 48.) Also, there are good specimens illustrated by Emmons, Plate VIII B.AM. Scratchers were made of various kinds of bones. (See National Museum Specimen No. 45.) is of swan bone. The flaps are of caribou leather beaded and ornamented with beaver claws and strips of wooden bead work. The carrying strap is of leather into which bird's down is twisted. A small bag of grease was carried attached to

261 413 681 415 A small bag of grease was carried attached to the same neck string as the drinking tube or to the ornamented flaps of the letter, and every day, early in the morning, the girl smeared her mouth or lips so she would not require such food. The sack was replenished from time to time as required. (See National Museum Specimen No. 48.)

For the first three to five days, the girl when eating wore a necklace consisting of a bent willow rod wrapped with hair of goat or sheep, etc. Of each kind of variety of meat she ate, she tied a small portion to the necklace with a string. This was done so the game would not become angry or sorry because she (a pubescent) had eaten of their flesh. If the animals became sorry, insulted, or angry they would withhold (or withdraw) themselves and the hunters would be unable to get them or have other bad luck in hunting them. For the same reasons fresh meat was taboo. If, by necessity, other meat or food not being available, the girl had to eat fresh meat of the principal game, she wore a mask whilst eating it. These masks were made of light willow hoops covered with skin of goat, sheep or other game animals. The only fresh meat which girls could eat with impunity was that of porcupine, ptarmigan and the different varieties of grouse. On the first day the girl smeared her face with pitch or gum of trees, and blackened it by rubbing charcoal over

S: Tolt E-5 (1912, 1915) 1956 ND12 Nahane ND12

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●413
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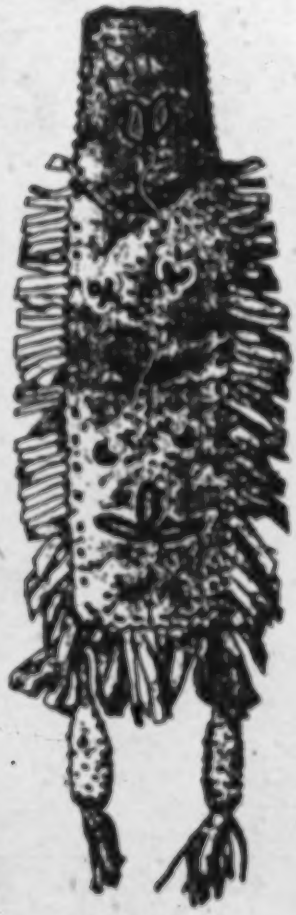

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[end plate 20]

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12

Upper Liard

MAKING A LIVING

TECHNOLOGY

UPPER LIARD KASKA. The basic techniques through which the aboriginal peoples of the upper Liard converted stone, skins, and other materials into tools, clothing, and similar useful products were as uncomplex as the group's social organization. The basic tools came from pecked and polished, close-grained stone or flaked, siliceous rock. Lithic implements included axes, knives, scrapers, and crude pestles. The last need little further description than to say that they consisted of naturally smooth stones employed for pounding meat or cracking bones to expose the much relished marrow. The degree of refinement that these pounders originally lacked was soon acquired through repeated usage. While simple adzes of unhafted caribou could be recalled clearly by informants, memories remained much less reliable concerning the process by which the stone ax came into being. According to one man a "smooth" rock was thrown against another stone causing the former to fracture. Pecking then produced a cutting edge on one of the fractured edges. Finally the head, probably after polishing, was hafted in a birch handle and securely lashed in place. The efficiency of such an ax remained so limited that horn adzes were regarded as eminently more satisfactory for cutting down growing timber. A careful man took good care of his ax, probably because of the time and energy required to work not only the stone but also the hard birch wood. Knives varied in size depending upon their intended use, the smaller blades serving for woodworking and the larger for skinning and butchering. The handling of stone in the process of blade making could not be recalled. Our principal informant (O) spoke of the stone being fractured between two flint wedges and claimed that men wore double gloves in this task. Blades were usually hafted in handles of goat's horn. In use a woodworker drew his knife toward the body. The existence of a beaver tooth drawknife such as Osgood describes could not be certified.[1] For women to use in skin processing men made a variety of scrapers. One of these instruments, used to soften a hide after the hair had been removed, consisted of a thin chipped stone mounted in a wooden handle from one to three feet in length. No semilunar knife could be recalled.

412 324 [324] [413]

Clay found little employment in technology except for preparing fireplaces on rafts. The most dependable informant (O) knew nothing about solid clay vessels but his contemporary (X) had heard of clay-lined spruce-bark containers for boiling meat.

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Bone possessed utilitarian value and provided knives, scrapers, awls, needles, and arrow points. Eating knives resulted from cutting with a flint knife a piece of softened bone taken from the lower joint of an ungulate and then hafting the blade in a handle of goat's horn. Fleshers used in cleaning hides were obtained by cracking the shaft of a caribou leg bone and sharpening the transverse fractured surface until it formed a smoothly tapering edge. Awls for sewing and bark basketry consisted of sharpened

321 412

[1] Osgood, *Ingalik Material Culture* (1940), 87. A beaver-tooth knife for woodworking is found among the Tsimshian and Tlingit. Drucker, *Culture Element Distributions: XXVI, Northwest Coast* (1950), 183.

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
upper Liard

322 481 ever, does not grow in the Caribou.[18] Aboriginally wood for snowshoe frames was bent after first being carefully chewed with the teeth. The forward overlap of the two parts of the frame extended for about five inches on a trail snowshoe and somewhat more on the shorter hunting variety. Two or three cross pieces resulted in three or four panels. A rounded snowshoe, it is claimed, did not sink into the snow as much in front as the pointed variety nor would it pick up as much snow.[19] While known aboriginally, the pointed snowshoe became more common following European contact.

A craftsman "tailored" the size of snowshoes to their intended function. If designed for breaking trail in front of a toboggan or for following an already broken trail the average size person could get along with snowshoes about three and a half feet long. Hunting snowshoes, designed for remaining near the surface of deep, loosely packed snow, almost equalled the height of the prospective wearer, the width being somewhat [483] adjusted to the user's relative weight. Two varieties of babiche line served for filling, first, a heavy cordage that was woven into the center panel supporting the direct weight of the wearer, and second, a fine line for the front and rear panels. Both men and women [413] knew how to fill snowshoes but the process generally occupied the latter. In applying the fine filling the artisan needed a bone snowshoe needle. In one type of needle the blunt end of the instrument was made concave in order to push through the line. The other end formed a slight hook, useful for pulling the line upward through filling already laid down. Another type of needle, made of wood or bone, contained a center eye in which to anchor the filling cord. Prior to lacing, loops of cordage had to be provided around the inside of the frame, to which the webbing of the front and rear panels could be anchored. Holes for these loops are said sometimes to have been drilled with a piece of hardwood heated to a glow and then pressed against the appropriate point of the frame. Several reheatings of the "awl" were necessary to complete the task. Beaver- and porcupine-tooth awls served as much more efficient drills.

481 284 The following patterns of snowshoe lacing are derived from an analysis of contemporary snowshoes. No radical differences from aboriginal practice could be discovered. When starting to fill a snowshoe the worker usually turned to the front panel, the line beginning at the right hand side (Fig. 4, UPPER LEFT, facing front end of snowshoe). One end of the line passed through the first framework loop (17) where it was tied with a double overhand knot. The other end was carried back to the crosspiece. Bending over the top of the strut (18) it came out from below and traveled up to the toe where it bent over the babiche which here held the frame together (9). (Aboriginally the Leucheux type shoes must have been provided with loops going completely around the front of the panel.) Coming out from below, the line twisted against its own part and

[18] Rocky Mountain maple "is especially used in making snowshoes and bows" among the Salishan Thompson Indians. Steedman, *Ethnobotany of the Thompson Indians of British Columbia* (1930), 499, 500; Ray, *Culture Element Distributions: XXII, Plateau* (1942), 158.

[19] At Fort Nelson an informant expressed an opposite preference when he said that rounded front snowshoes were of little use "in this country, but in the North, where the snow is packed hard, they can be used." (Honigmann, *Ethnography and Acculturation of the Fort Nelson Slave* [1946], 45.) Needless to say there is no difference in the quality of the snow between the Fort Nelson and Caribou areas. The opinions represent diverse attitudes toward a bygone culture pattern.

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Dease River

vehicle. Women as well as men drew the toboggans, a harness for this purpose consisting of one moose-hide line passing around the outside of the arms and around the chest while another cord passed over the top of the head. 481 493

Snowshoe types included the round or Loucheux style (said to have been preferable because of its lighter weight) as well as the pointed variety. Function determined the length of these appliances, long shoes being best adapted for a hunter's swift travel in deep snow. Small shoes served well to break trail for a toboggan. In case of emergency a man made temporary snowshoes by bending and lashing a willow pole, which he then filled with heavy babiche line. Children usually employed such crude snowshoes throughout the winter. The customary division of labor appeared, a man constructing the framework while a woman applied the filling. Bone snowshoe needles contained a concave depression at one end that served to push the line between closely laid strands of filling. 481 322 [462] [413]

In any season the order to travel required men to walk ahead of women, a pattern that allowed them to break trail for the women and children. Blazes consisted of willow and other branches broken in the direction taken. Sometimes men hung moss in the branches of a tree, laid down stones to indicate a course, or cut the trunks of trees with a caribou-horn axe. A single tree felled by fire provided a convenient bridge. Occasionally more complex spans containing a number of poles provided safer means for crossing a stream. The tump line facilitated packing and pack sticks remained unknown. Baby packs consisted of tanned skin padded with moss. In this container the child faced away from the mother. When old enough to leave the moss bag a youngster rode facing the mother on the latter's back supported by a baby strap that was passed around the outside of the arms and tied in front of the woman's breast. Such belts were often decorated with porcupine-quill embroidery. Bark baby carriers were not made. 487 499 854 [531]

For communication between traveling groups, the Indians sometimes made use of smoke signals, a single smoke calling attention to a game kill. Also runners might be sent to invite people to the scene of a kill, young men being able to cover 20 miles by running in a single day. Picture writing or drum language were both lacking. 202 [212]

For water transportation the Dease River people relied on rafts, moose-skin boats (which occasionally reached a length of 20 feet), dugouts, and spruce-bark canoes. A raft contained the necessary number of poles lashed to crosspieces with tanned-skin line. Pointing the bow gave the craft greater speed. An earthen fireplace was often situated somewhat forward on a pointed raft, but people invariably spent nights on shore in the course of traveling. Two varieties of spruce-bark canoes may be distinguished, small vessels serving one or two hunters and larger boats for traveling. The bark was sewn to the framework with spruce root line. Decked canoes, sails, or canoes traveling in pairs could not be recalled for the pre-contact period. Men cut paddles from spruce wood. Rounded handles were denied for these implements, the informant claiming that the upper end of the shaft contained a crosspiece on which the canoer fastened his grip. Such crutch-like handles must have resembled the type in use on the Northwest Coast. A ridge was left on the center of the blade, the edges of which might be decorated with notches burned into the wood. 501 585 [372] [371] [531]